

SOME NEW BOOKS.

Chronicles of the Builders.

We have received the second volume of *Chronicles of the Builders of the Pacific Commonwealth*, by HUBERT HOWE BANCROFT (San Francisco, The History Company). So far as this book is biographical, it is likely to excite more interest among the people of the Pacific coast than the first volume, which the Pacific seaboard, for, with the exception of Judge Sawyer, none of the persons whose lives are recounted at length is well known on this side of the Rocky Mountains. Mr. Bancroft, however, has by no means confined himself in this volume to the lives of men; and in his twenty-six chapters he has devoted to a discussion of the various forms of government which have at various times obtained on the Pacific coast, including Mexico and Central America as well as the Territories of the United States. The book is a valuable treatise, and presents a concise, lucid view of the evolution of the Pacific communities.

I.

In a few pages Mr. Bancroft sums up the political history of Mexico during the last twenty years. It will be remembered that notwithstanding the popularity of Juarez, the revolutionaries were not without a strong reaction to the Presidency was not, indeed, counter to the Mexican Constitution as it then existed, but as he had already held the office twice he was not popularly elected. His action, it is thought unreasonable, and alienated from him an influential section of his fellow countrymen. Of the revolutionists, Porfirio Diaz was chosen leader, but there is little doubt that the Government troops under him were not without their share in the rebellion when the death of Juarez, in 1872, brought the war to an end. What errors in the way of self-seeking the latter had committed were then forgotten, and only the memories of his heroism and his noble character survived. Under provision of the Constitution Juarez was succeeded by the Chief Justice of the Supreme Court, Sebastian

Lerdo de Tejada, as President *ad interim* of the republic. In the ensuing election Lerdo was elected President, and a considerable minority party. It is pointed out that the new President was the brother of Miguel Lerdo, who in 1850 had drawn up the famous law for the disendowment of the Catholic Church, which then held in mortmain three-fourths of the landed property in Mexico. Sebastian Lerdo was, like his brother, an accomplished jurist and was a member of the cabinet of the President. His work accomplished under the Juarez Administration. It was also a matter for general satisfaction that a civilian should be called peacefully to fill the executive chair. In view of his previous associations, it was not unnatural that Lerdo should favour the partisans of Diaz. Diaz, however, was a confidant of Lerdo. The latter, however, remained quiet until, in 1874, Lerdo, in his turn, began to take steps toward a reelection, using his influence to elevate adherents of his to the various State offices. The result was general discontent, which finally in January, 1876, culminated in a reconcentrated outbreak. The revolutionists, headed by Diaz, overthrew Lerdo, and then denounced the Government of divers violations of law and particularly of converting the popular suffrage into an engine for the furtherance of Lerdo's personal ambition. In view of the course since pursued by Diaz himself, it is noteworthy that the principal cause of complaint seems to be the following: that there was no amendment of the Constitution prohibiting the election of the President and of State Governors for two consecutive terms. In the end the revolutionists were triumphant and Lerdo, being obliged to seek safety in flight, embarked for the United States. The executive office, having become vacant, Diaz was elected President, and in 1877, then President of the Supreme Court. He proceeded to organize a Government, and had he appointed a Cabinet of Porfiristas, as the followers of Diaz were called, he might have been suffered to retain for a time the office of Chief Magistrate. But his enemies, who were of this kind came too soon. Diaz had already been elected President, which could not be set aside, and was unwilling to jeopardize the success achieved by surrendering the control of the situation to a rival who had merely yielded to the force of circumstances. Iglesias and his Ministers were obliged to yield Lerdo into exile, and Diaz was then recognized as the sole President of the State. Shortly afterward Congress announced the latter's election to the Presidency by an almost unanimous vote in nearly two hundred districts. Yet, notwithstanding this adoption of a conciliatory policy, the partisans of Lerdo maintained an armed resistance. Diaz, however, was a conqueror of Maximilian; in Coahuila; Amador, in Tamaulipas; and Alvarez, in the south. The first was taken prisoner in 1878, and conveyed to the city of Mexico, and released on parole; Amador was killed; and Alvarez, having been released, fled to the United States. As the Mexican Constitution was now considered so as to forbid the reelection of a President during his term, Diaz withdrew to private life on Dec. 1, 1878, and was succeeded by Manuel Gonzalez, who prevailed on him to accept a position in the new Cabinet. Diaz re-appeared in this post, however, upon being chosen Minister of the Interior, in 1880, and then Minister Carmen Rubio, the daughter of Manuel Romero Rubio, an able jurist and statesman, who had been a firm supporter of President Lerdo, and had marked out for him a line of policy which the latter would have done well to follow. In 1884 Diaz again resumed the office of President, and his administration required a repeal of the constitutional prohibition of consecutive terms, was a third time chosen President in 1888.

II.

In the same chapter there is a sketch of the late President Barrios of Guatemala, which, without being sympathetic, seems discriminatory and just. Barrios, we learn, was born in 1834 at San Marcos, in the Department of Quetzaltenango. He was educated at the University of San Carlos, where he received a commission authorizing him to discharge the functions of such an office. But he does not seem to have acted on his commission, and when he was first made President he was generally regarded as illiterate. Becoming alive, however, to his ignorance, he took effective measures to correct it. He was of a tall, thin, somewhat stooped, and somewhat of a cold, distant look, and plain and unassuming in dress. In manner he was brusque, unconventional, and wanting in refinement. He was about 35 years old when he began to take up an active part in politics. On the death of the despot, Carrera, in 1855, the President of Guatemala, Carrig, the hands of Vicente Fox, and continued the establishment of his predecessors. He, also, was a great friend of the Jesuits, who had recently become numerous and wealthy. Discontent soon became general, and finally, in 1871, Carrig's Government succumbed under the defeat suffered at San Lucas at the hands of the Democrats under Math the late President, Barrios. Grandos became provisional President, and, organizing a Government upon liberal principles, expelled the Jesuits and banished the Archbishop. He was a man of ability and patriotic views, but too easy and kind hearted to deal with the unscrupulous men who shaped the designs of the Conservatives. Accordingly, he was the victim of the intrigues of the Government expelled a number of Spanish priests, closed all the monasteries, and succeeded in putting an end to internal disturbances for a time. Grandos, who was in poor health, now came to the conclusion that Barrios was the fittest person to hold in subjection the enemies to liberal institutions. He accordingly formally transferred the reins of Government to Barrios, who was subsequently elected President by popular vote, assuming office on the 4th of June, 1873. There is no doubt that he committed innumerable acts of oppression and brutality in pursuance of his

resolved to reduce the priests and oligarchs to submission. But, on the other hand, Mr. Bancroft bears witness that he gave his country religious and intellectual emancipation. He did, in other words, for Guatemala what Juárez had done for Mexico. Yet he was not a red-headed revolutionary, nor a man of no name, no money, no race, but utterly regardless of veracity. Neither did he fail to use his official opportunities to enrich himself. He is, in short, described by Mr. Bancroft as a bad man doing good work; to him was Guatemala unquestionably indebted for liberal institutions, internal peace, and the advancement of education, agriculture, commerce, and wealth. He provided his country with schools, railroads, telegraphs, and many other appliances of civilization. There is no doubt that he loved to dominate over neighboring States, but the fact remains that in 1870, after a successful campaign against the Guatemaltecos, he had won these two republics at his mercy, he treated them with generosity. Another fact should be mentioned to his credit. For many years Guatemala had been without a fundamental law. The President acting with dictatorial powers. In March, 1870, Barrios summoned the Congress to meet at Cobán, and in those hands he surrendered his authority. In the same year a Constitution was adopted under which he was reelected for the term ending March 1, 1880. Soon afterward he visited the United States, and, through the mediation of the American President, settled the boundary dispute with Guatemala, and the President of Honduras. The idea of the reconstruction of the Central American federation preoccupied Barrios. He endeavored to carry it out by peaceful means, but after much painful negotiation became convinced that his object could be accomplished only by force. Believing that the Central American States were ripe for the Presidents of San Salvador and Honduras, he obtained the assent of the Guatemaltecos himself to be on the very eve of success, the President of Salvador failed him. He then undertook to coerce the latter and lost his life on March 2, 1873, in an assault against the fortifications of Chimaltenango.

III.

The sketch of the recent political history of California is particularly worth marking in view of the approaching Presidential election. The country has been ever since the secession from the present era is the adoption of a new Constitution. Mr. Bancroft recounts succinctly but clearly the circumstances under which the change took place. During the riotous agitation against Chinese laborers in 1877-8 the interests not only of monopolists, or capitalists in general, were seriously injured by the exclusion of Chinese labor from the mob. A panic in the mining stock market, accompanied by a commercial crisis, had lent intensity to the popular feeling against the manipulations of stock dealers and mine owners. Land owners also were denounced for hindering settlement, development and cultivation, by the large tracts of waste land in the hands of the State. The State, by the methods permitted by the existing climate and soil of California operated against a regular employment of working men and led long seasons of idleness and to vagrancy, or to this and many another grievance, capitalists were blamed, and so threatening became the situation of the State, that the Legislature called upon the vigilance committee which had slumbered since 1853 was instigated to come forth and ally disorder. The leader of the more violent agitators was an Irish dryman named Dennis Kearney. Finding that intimidation did not succeed in compelling protection of his own followers, and to avoid them, he gathered together with some more orderly sympathizers, to a workingmen's party, whose programme comprised the abrogation of the Chinese exclusions, equalization of taxes; judicial reform, and other measures. Other parties presently joined in the demand for a revision of the constitution, and the movement for its amendment has been copied after that of our agricultural States, and was declared unjust to the peculiar climate, resources, and conditions of California. It was urged that taxes, expenditures, and grants should be so regulated as to lift them above the whims of the majority. The proposed new constitution agreement was at last reached to call a constitutional Convention, which met in September, 1878, with 152 delegates, of whom 85 were non-partisans, 50 were workingmen, and only 17 were Republicans and Democrats of the whole number more than a fifth were farmers. The new constitution working clause is perceptible in several clauses of the organic law, intended to assure the protection of labor against capital. A proposition for a property qualification for voters was promptly set aside. The Legislature was forbidden to charter roads, to lend the credit of the State to corporations or individuals, or to dispose of water rights except reserved for public use; special legislation, in fact, was largely restricted. Corporations were so minutely regulated in respect of management as well as taxation, and railways were completely subordinated to a commissioner of public charges and traffic that the removal of trusts and trusts of stockholders, and many capitalists departed from the State. Property of every kind, including money, credits, bonds, mortgages, and franchises, was subjected to taxation, and land whether cultivated or not, was taxed to produce a like position, with a like-grade tax in a like position, that would encourage large holdings for purposes of speculation. The school fund was to be applied only to primary and grammar schools. State indebtedness was limited to \$1,000,000, except in case of war or by vote of two-thirds of the voters. The civil cases was the verdict of three jurors, the jury was to deliver speedy trials. The government of cities was left almost entirely to their inhabitants, so as to obviate legislative interference. It was provided that no person who had voluntarily resigned more than its yearly income should be registered voter of two-thirds of the registered voters in presence of foreigners ineligible for citizenship was declared detrimental to the State. The coolie system was forbidden. Finally, eight hours were to constitute a day's work on

Bancroft was the draft of this Constitution which it provoked a great deal of criticism, and so many doubts concerning it arose among the workmen themselves that in Francisco, their stronghold, actually rejected it; it was the farmers who, allured by the prospect of a new constitution, carried a small majority, and made it binding upon the State. Mr. Bancroft thinks that amendments to the old Constitution would have answered better, for the new document failed to accomplish its main objects, the regulation of corporations and the removal of the Chinese incubus was not removed, and bribery and corruption continued to flourish. Amendments to enforce the control of railways were introduced, but were rejected by the voters. In Francisco likewise refused to adopt any amendments, and submitted to the electors, in accordance with the new organic law. In 1870 the Republicans made a vigorous effort to recover possession of the State, and succeeded in installing George C. Perkins as Governor. The Democrats and Unionmen elected the Judges of the Supreme Court, and the latter carried two Congress delegations and obtained a majority in the State Senate and practically in the Assembly. Mr. Bancroft admits that the overthrow of the reconstruction party was largely due to the use of money. In the following year the Democrats obtained slight majority for Governor, but the President carried two Congress delegations. In 1874 the Republicans divided with them the Congress and gained a decided majority in the Legislature. They were consequently enabled to send to the United States Senate John P. Miller, a former State Senator of California, who was elected to the Presidential dignity during the civil war, after which he served as Collector of the port of San

and became President of the Alaska Commercial Company. Upon his death, in 1881, the term was completed by A. T. Williams, a merchant from Maine, and Chairman of the Republican State Central Committee. In the next year a Democratic candidate, John W. H. Smith, with George Hoar as opponent, was elected. Smith, however, while in the United States Senate, James T. H. Smith, had been supplanted by Leland Stanford, previously Republican Governor, so that the two parties were balanced at the national caucus, and the Democrats were possibly ahead in the California Legislature, but the Democrats, notwithstanding, managed to acquire control to retain it for some years. The outcome of the Presidential election of 1884 was, on the other hand, a victory for the Republicans, who were elected President and Vice President. In the six Congresses, besides a large plurality of votes for their Presidential candidate, for years later, owing to a split in the Republican party, the Democrats regained part of their lost ground and elected for Governor John W. H. Smith, and then Governor John W. H. Smith, who had been originally a printer from Georgia, who had founded and edited a number of newspapers in California, his adopted State. His death in 1877 brought to the executive office R. W. Waterman, whose popularity had obtained for him the position of Governor. Waterman, a popular ticket-carryer of the Congresses of Republican States, but in the Legislature the Democrats were dominant. The Administration of Gov. Waterman gave satisfaction to the community, and many of his suggestions were adopted by the Legislature and the Legislature passed many bills, including certain acts amending the irrigation laws and others for improving the Civil Code of Procedure, for establishing a reformed school and a school of industry, and for aiding public institutions and improvements. No objection was taken, however, on the Governor's part, to suppress the tramp nuisance, which was growing with every year more serious in California, and calling forth urgent requests for its abolition from all sections of the State. Well worth reading, also, is Mr. Bancroft's history of the political history of Oregon from 1811 to 1899, which is a very interesting and comprehensive work, while giving a paragraph of Senator Dohy, he should entirely omit the mention of Mr. Mitchell, the senior representative of Oregon in the United States Senate.

Ancient Egypt

SECOND NOTICE

For a former review of *Egypt Under the Pharaohs* by HEINRICH BRUCHS-BEY (Serbiners), I brought the story of the Nile land down to the extinction of the twelfth dynasty, an event which is the subject of the present volume. It is a chronology, which, as we pointed out, is not correct on the side of extravagance, but does the first reign of the first dynasty 1,250 years later than the date preferred by Boeckh. It is far the larger part of the volume before us, which is devoted to the story of the twelfth dynasty to the downfall of the twelfth dynasty, that is to say, from C. 2233 to the suppression of the native ruler by the Persians, about the middle of the fourth century B. C., not before the conquest of Egypt by Alexander. What we have hitherto omitted to outline with the help of the author's researches and deductions was the third of the old Egyptian empire, so called, the middle empire under which Thebes became the capital, and which was the arena for delineation the long and more or less anarchic period, commonly described as the era of the Shepherd Kings, followed by the outward expansion, and eventual dissolution of the New Empire, which in turn brought about the present Egyptian Empire. The prosperity of the Nile country under native ruler.

I.

The Tablet of Abydos fails us from the fifth to the eighteenth dynasty, and the papyrus, the only document which I can serve as a guide to the intervening period, has such wide gaps where the lists of thirteenth dynasty kings should be, that we are unable to determine the actual interval we know, however, that at least a part corresponds with the times concerning which the Chinese III avers in the Harris papyrus (in British Museum) that the land of Kamit was "in the hands of the princes of the cities, the foreigners of whom the whole neighbor- hood of the Nile neighbor." For a long time the latter view prevailed; that the thirteenth dynasty marked the exact epoch of the invasion of the foreigner, whence it seems to follow that the latter must have already reached a firm footing on the eastern edge of Egypt. Irreconcilable with this hypothesis is the fact that several Thuban kings of the thirteenth dynasty entered in the Delta inscriptions as native Egyptian monarchs. The monuments whose remains have been preserved to the present time, and whose size and age are far from indicating haste in the process of construction. Among these memorials may be mentioned the remarkable stones and statues at Tanis (Zoan), in the neighborhood of territory which lay toward the end of the second dynasty, the Hyskias temple at Memphis. From other statues and records found above the second cataract, it is clear that the power of the rulers of the thirteenth dynasty was no more reduced in the south than it was in the north of the empire. Nevertheless, in the later reigns of the thirteenth dynasty, which was an exceptionally long one, there came a reaction against the throne, opposition Pharaohs who refused to recognize the supremacy of Thebes and who ended their royal abode at Xoia in the Delta. In the opinion of Brugsch this internal schism supplies the key to the comparative silence of temporary monuments, and it enables us to understand the success of an invasion which followed shortly after Egyptian weakness had been recognized. It must be remembered, also, that Nile country had long been obliged to defend itself against encroachments from Asiatic peoples, and that the eastern borderland had frequently been described as Tannem or that is, "the fortified land"—the original name of the Hebrew Palestine.

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of the gods were deities and lotresses whose names were known to Semitic colonies in Egypt. In the process of time enriched even the Egyptian pantheon with divinities of foreign origin, at the head of which stood the half Egyptian and half Semitic god Set, or Sutekh, who was usually considered as the representative and protector of the foreign deities in the land of Egypt. Moreover, the commercial interests of the Egyptians, requiring the Nile and Euphrates introduced into Egypt foreign gods and traditions for certain animals as well as professions of industry and products of the soil. Exemies are the words for hawk, for charriot, for bull, and for a particular kind of bull.

II.

The name Hyksos has come down to us from the records of Manetho, and the researches of modern scholars among the monuments have confirmed the tradition as to the content of a lost part of that history. It is in a quotation from the Jewishethi that Josephus tells us that in the reign of a Pharaoh called Timaeus, a people of mysterious origin from the regions of the East, first attacked the Nile land, of which they then possessed easily. Then they made one of themselves king, whose name was Salatis, and he bore the name of Pharaoh in Memphis. He collected the taxes from all the provinces of the country and placed garrisons in the suitable places. Avaris, in particular, a city situated to the east of the Bubaste arm of the Nile, was fortified with very strong walls and was occupied by a garrison of 240,000 heavily armed troops. Josephus adds that the whole of Egypt bore the name Hyksos, that is to say, shepherds. Concerning this assertion there are a few points out that the word so correctly designates exactly to the old Egyptian Shasu, and

the Hyksos have been identified with the Hap Shasu (Bedouins). The old name of this race obtained in the course of the secondary sense of shepherds, that is, nomad people who followed the occupation of herding cattle. Brugsch thinks it probable that the Egyptians, after the final expulsion of their Semitic tyrants, applied the nickname Hap Shasu as a contemptuous expression to the princes who for several centuries had regarded themselves as the legitimate kings of Egypt.

According to Julius Africanus another leader of Manetho, the Hyksos kings were said to have been Phoenicians, and Brugsch has shown that the Hyksos, as well as the ancient seats of the Shasu-Arabs and of Phoenicians extended westward to the city of Tanis; consequently the two races must have come into the closest contact. That amid a mixture of nations the civilized Hyksos should have been the dominant element seems probable, but whether they or the Shasu were the actual originators of the movement against the native kings is a question which scientific investigation cannot yet decide. The inscriptions on the monuments of the Hyksos, people who ruled Egypt by the name of Ment, and on the walls of the temple of Edfu it is stated that the inhabitants of the land of Asher are called *ti*. We know from the trilingual inscription on the great stone of Tanis that the *ti* was the common name of the Hyksos in the popular language of the Egyptians, while the older name of the same country was Rutenun of the East. It is noteworthy that immediately after the expulsion of the Ment, the Egyptian kings of the eighteenth dynasty, as if actuated by a craving for revenge, directed their attacks against the Hyksos against the countries inhabited by the *ti*, namely, that is to say, against Syria and Babylonia. On the whole, the conclusion is in favor of the Hyksos, that the eruption of the foreigners into Egypt proceeded from the north, and that the Hyksos, who were the desert found in the Shasu-Arabs welcome the Hyksos, who knew the country; while in the Delta the inhabitants already settled in the marshes of the Delta, they greeted the Hyksos of the same race, with whose help they had been able to overthrow the Hyksos of the Pharaohs, and in robbing it for centuries of all independent energy.

number of monuments which contain records of the time of the Hyksos is very small, but this gap in the sequence of inscriptions may be attributed to the fact that the rulers were not established in the same manner as the Egyptian monarchs, and that their monuments were not so numerous. Nevertheless, some materials remained, and the definite results of researches into the history of the Shepherds may be thus summed up: A cornucopia of non-Egyptian kings of Asiatic origin belonging to the nation of the Mentiu was for a long time in the eastern portion of the Delta, and the country was gradually organized as over-ruled by sub-kings of native lineage, who maintained a measure of local dominion in Thebes and other cities. The forerunners chose as their capitals the cities of Avaris and of Avaris, and provided them with strong fortifications. Gradually they assimilated the civilization of the country, adopting the Egyptian language and the Egyptian customs, but also their official language and writing. They were also patrons of Egyptian art, and native artists erected after the ancient manner monuments in honor of the usurpers, whose statues they were obliged to reproduce in Hyksos physiognomy, as well as their royal arrangement of the beard and head-dress. The successors of the Hyksos, the invaders, honored Sutekh as the same god of their newly acquired possessions. In the cities of Zoan and in the splendid temples were constructed monuments of their god, and other monuments, especially sphinxes, were carved out of stone at Syene. It should be noted, on the other hand, that the Hyksos were not in contact with the newcomers for much useful edifice, and that their field of artistic devotion was expanded by the introduction of new forms, especially by that of the winged sphinx, whose Semitic origin is obvious. In probability, also, one of the Shepherds was the founder of a new chronological era, which was adopted by the Hyksos of his reign. Down to the time of the Pharaohs, the reign of the Hyksos and of the Pharaohs had elapsed four hundred years of this reckoning, which was acknowledged even by the Egyptians.

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Joseph seems to have no doubt that the Pharaoh who knew Joseph and made him his principal official was one of the Hyksos kings.¹ He examines with much care the chronological relation of the era of the Shepherds to the migration of Israel into the land of Egypt. According to the statement in Genesis the Hebrews came from the immigration of Jacob into Egypt until about 150 years afterwards in the Nile country. Since the exodus took place in the time of Menephtah II, the Pharaoh of the Nineteenth Dynasty, the Pharaoh of the Hyksos—year B. C. 1360 may be accepted as an approximate date for that Pharaoh.

If we add to this 430 years, thus obtaining the duration of the sojourners in Egypt, we arrive at the date of the migration for the immigration of Jacob into Egypt, which would be about 1790, or the period of the official career of Joseph at that court of Pharaoh. In other words, the time of Joseph must have fallen in the time of the Hyksos domination, about the reign of the foreign prince, Neb, who, according to the Egyptian records, succeeded under Rameses II, the twelfth dynasty, about 1780, and was followed by four hundred and thirty years, in B. C. 1750. The supposition that it was in the reign of the Hyksos era that Joseph was introduced into Egypt finds confirmation in the writings of Georgius Syncellus, who states that he ruled the land in the reign of the Shepherds, King Apollis, whose age is known to have preceded the commencement of the twelfth dynasty, about 1770, by only a few years. Moreover, Brugsch considers the date in an old inscription at El-Kab must have been made by a contemporary of Joseph, and by the means of this record it is possible to show that Joseph and the Hyksos are inseparable from one another. There, it seems, in the old inscription, that there is, the author of the inscription in question, must have lived in the thirteenth century, or the thirteenth century, before the migration of the Hebrews into the land of Egypt.

Before citing a significant passage in the record, we should call to mind that in the time of the patriarch Joseph a seven years' famine occurred in consequence of a deluge which occurred in the inundation. In Bala's record oc-

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turned into the stable and took therewith a great vessel, for it was his wish to carry away such seed. And he loaded himself with wheat and durra and went outwards. Then she said unto him, "How great is the burden on thy back!" He answered, "The measure of durra and three measures." "The measure of wheat and five measures which rest on my arm," together she spoke to the youth and said: "How great is thy strength! Well have I rewarded thy vigor every time." And her heart knew him, and she stood up and held him, and she said to him: "I will enjoy an hour's rest. The most beautiful thing I have in my house, for I will prepare for these festal garments." Then the hawk became like to the panther of the south and raged on account of the evil word which she had spoken; and she became afraid beyond all measure. And he spoke to her and said: "Thou woman, hast been to me like a mother, and thy husband and as a father, for he is older than I, and he has been to me like a friend. I went, I say, into this great sin that thou hast spoken, and I will not do so another time, and no word of it shall I tell it this time, and no word of it shall I tell of my mouth about it to any man thereafter." And he loaded himself with his durra and went out into the field.

to bear the resemblance of the Tale of the Genji, a classical Japanese narrative is so true that one is inclined to believe that women begin to the same story. But like likeness is not by any means stop here, for the pany goes on to tell us that, when it was evening, the elder brother returned to his dwelling, the younger brother following behind with the same. "And, behold, the wife of the elder brother was afraid because of the word which she had heard, and she took a jar of oil, and made herself like one who was unwilling to be offered violence. So when her husband had entered into his house, he found his young sister stretched out and suffering as if in injury. She gave him no warning for his coming, as her custom had been, and the lamp was not lighted, so that he could not see her in darkness. But she arose and was vomited." And her husband spoke to her thus: Who has had to do with thee? Lift thyself up!" She said to him, no, she has had to do with me except thy young brother, for when he came to take seed corn from thee he found me sitting alone and said to me, Come! Let us make merry an hour and a half!" Lot down thy hair! Thus he spake to me, and I did not listen to him, but said, See! I am not thy sister!" And he said to her, O, sister like thy father to thee? Thus I spoke to thee, but he did not hearken to my speech, and force with me that I might not make a record of this now. If thou allowest him to live, he will kill myself."

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TABLE 1

rare plants and animals, which were offered to the Egyptians, were increased by a singular addition, which presents the oldest known attempt to transplant a tree to a foreign soil. Thirty-one incense trees of the *Balanites* tube were dragged to the shore by the natives and placed upon the decks of ships. This voyage to the land of *Uman*, which opened new sources of wealth to the Egyptian traders, is the principal event of the reign of *Hatasa*. Whether her younger brother, *Tehuti-mes III.*, upon reaching *manodoo*, managed to remove his sister by force, or whether she was killed, we do not know. Certainly from life, we have not the means of knowing, as the monuments are silent on the subject. This younger brother was to reign nearly fifty-four years, and countless monuments demonstrate that he was the *Alexander* of Great Egyptian history. During the reign of *Hatasa* the tribute imposed on the father-land by the king of *Aria* was withheld, and it was in consequence to reassert Egyptian supremacy in eastern Asia that *Tehuti-mes III.* undertook a series of campaigns. The record of the first of these expeditions proves that more than 700 years before the entrance of the Israelites into the land of *Canaan*, there existed in the east a great confederacy of tribes of the same name, which the monuments designate by the name of *Ruthen*. It was in this expedition that the first great battle of *Megiddo* took place. An examination of the tablet of victory, which recounts the campaigns of the king of *Aria* in this battle, leads to the conclusion that between the seventh and the thirtieth years of his reign *Tehuti-mes III.* undertook no fewer than fifteen campaigns against the inhabitants of western Asia. The tidings which the conquered peoples were compelled to send to Egypt by way of tribute were brought on the civilization of the epoch. The tribute consisted of gold, silver, tin, iron, the Ammonites, Galilee, Samaria, and Moabites; olive oil from Judaea and Galilee; wine, date-stones, and grape syrup, woollen garments, linen, and fabrics of byssus, balm of Gilead, gum of the mastich tree, and storax, besides incense, from Phoenicia, Syria, and Palestine. The compulsory exports from the western Asia were, besides the precious metals, the Assyro-Phoenician commodities of brass, unbraced gold, silver, copper, tin, iron, furs, costly stuffs, and magnificent garments, colored embroidery, wool, precious tintment. Aram wine, the best of which came from the neighborhood of *Damascus*; purple, and other dyes, from the *Byzantine* provinces. From Arabia, besides gold and precious stones, were brought spices and sweet-smelling woods.

the victories of Tethi-mes III, who during numerous campaigns subjected not only the cities and countries of Western Asia, but also those of the West, to the Egyptian yoke, as far as the promontory now called Cardufardul, had brought to Egypt, numbers of prisoners who were employed upon the public works. It was principally on the great imperial edifices, and among these the temple of Amen, that they were forced to labor under the most unrelenting and cruel discipline, at the directions of the King's chief architect. Pato has preserved on the walls of a chamber in the temple of Amen, a drawing which furnish a representation in which the king is depicted as the chief architect, and the jailer of the prisoners. Far more impressive than the explanations written on the subject of the prisoners, is the picture which he has had of the hard lot of the unfortunate captives. Some are depicted as fetching water in jugs from the lowly earth; others again, by the help of wooden moulds, make the bricks, or place the stones which were used in the building. It is more intelligent among them perform the work of the masons, and others are employed as laborers. A superscription informs us that the laborers are a captive people which the king has taken from the cities of the Nubians to build the temple of his father Amen. It may add that the taskmaster in representation is the King Amen-mes III, who is in my hand; be not idle.

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deep, deeper than went Johnson and the
the "SUN" should put up a job on a
citizen, as has your fish offer only
from the Wawayanas, in which he
offer fabulous rewards for
fish. I have received
deluged with letters from every sea-
State in this Union, as well as some from
Europe, from France, Germany, Italy,
and Islands, Brazil, Central America, and
and Jersey. Down town my chairs are dogged
with mortars and shot. I have
father was a Captain in the China trade,"
son. I want to give you fair warn-
ing, and I will give you fair warn-
ing using *"The Sun"* for damages, and
I will give you fair warning, and I
advise you not to ignore my desperate
of mind. This persecution must cease,
and I want you to know that I am
business then why don't you be enterprising
and an expedition to Passamaquoddy,
and which you can find in the
philosophical law in the article referred to, and in
can produce Peter Johnson I will produce
of money that may be mutually agreed
by Mr. Eugene G. Blackford and yourself
and the joint effort of the two will
wilt the wire with which Dr. Melville
prevented the disintegration of his win-
dow. I produce the wire, and I produce
gouger. Now, this seems to me to be a
offer, and I should like to hear from you
and I will be glad to hear from you.
Without more, I beg to subscribe myself, respec-
tfully Yours,

HERMANN OELIKES.

Hebrews and Christianity

THE EDITOR OF THE SUN:—SIR, Mr. A. B. Bon-
n, whose article on "A Hebrew on Chris-
Discrepancies" was published in THE SUN
the 18th inst., commits an oversight almost
stantly occurring with Hebrew rabbis as
as others, when commenting on Christian
and on certain methods and practices in
the Christian religion. The discrepancy be-
tween the Catholic Church and the other de-
nominations professing to be Christian, in
the methods followed by the former and
different ones by the latter, and, under the
comprehensive term of Christians and Chris-
tians, arrive, as your correspondent does, at
the conclusion that the discrepancy is the
attitude of the Catholic Church toward
the methods used by it for their con-
dition differ widely from those ridiculed by
Benjamin. Although deeply desiring con-
version from Judaism, it does not establish
keep up missions for obtaining them. It
does not know and does not desire to
a rabbi converted from Judaism to
solitarily wished, no doubt with very good
reasons, to establish in this city a mission
co-religionists, but he received no en-
couragement from the archiepiscopal author-
ties and had to abandon his project. A special
order was issued for the celebration of the
Mass in part of the liturgy used on Good Friday,
is the mission of Notre Dame de Sion,
established at Jerusalem by Alphonse de Ratis-
son and his brother, both former converts
from Judaism, both deceased, the priests have
been miraculously converted in Rome
and have never heard of another. The Jews
at all, as they were in Rome when the
was in existence there, and as I believe
are in most Catholic countries in Europe,
be most told that formerly in Rome they
were held to be Jews, and were con-
sidered in their synagogue once a year on
festivities of Christianity and the evidence
of their conversion was the fact that they
has been that Jewish converts to Catholic-
ism have been relatively rare, because of
their earnest desire to maintain public
and serious personal sacrifices.
France, men of note, and gentle-
men, with the exception of a few lay
priests, have persevered to the end. Some
showed extraordinary fortitude in the
face of the persecutions of the Inquisition,
the instance of Blessed Libermann, the
of a rabbi, who, it is quite likely, was
converted hereafter. After having been pro-
secuted for many years, he was released
of minor orders, he was looking for death,
and it was not until he was released that
was attained that he had become subject to the
of the Church, which he had accepted
in this condition of disappointed
he lived for twelve years, not later
would he have been a Catholic, but
preaching to his co-religionists, but
settling in, under great opposition, a
interests of the Catholic blacks in the
East Indian colonies. After waiting
for some time, he was released, and
and he was ordained a priest, and died
a noble, holy life and an interesting
disposition. It is quite interesting
like it that any sincere Jew, becoming one
of the Jews of the East, should be
as was predicted by Moses (Deuteronomy
18) and subsequently by the prophets,
to be found no less than the Jewish
possessed, to wit, a priesthood claim-
ing to be the true and only one, and
priests instead of one only, and a sacrifice
set up upon them.

A CATHOLIC LAYMAN.

From the Boston Herald.

SPRINGFIELD, Dec. 20.—Every inch of available space in Grace Church was occupied today when the Rev. F. H. Knight told of what had been seen "After Dark in Springfield." The pulpit rested a wineglass filled with poker chips, which were not unfamiliar objects to those in the audience, among whom there were professional gamblers.